

July 18, 1936



The Living Church

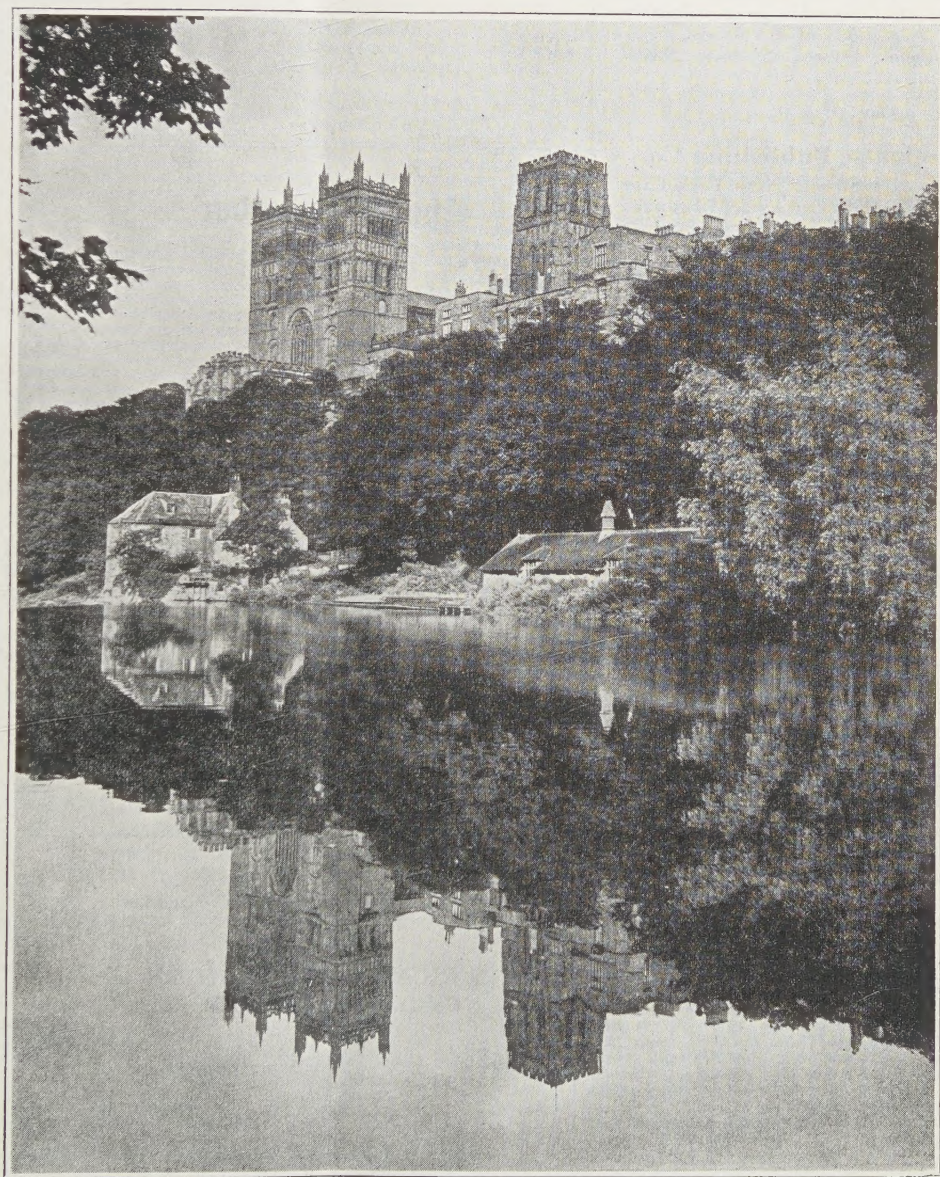
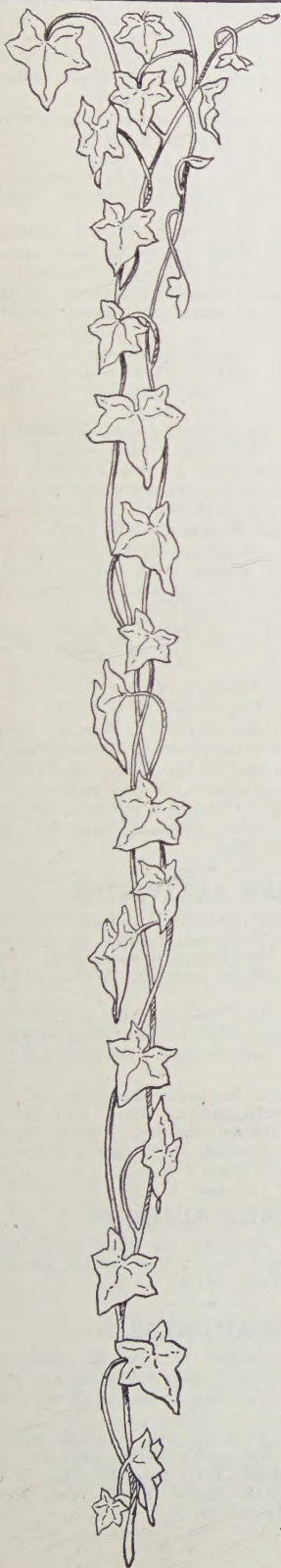
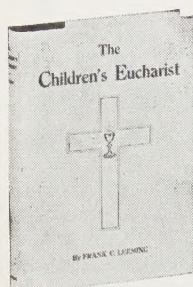


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By the Rev.
FRANK C. LEEMING

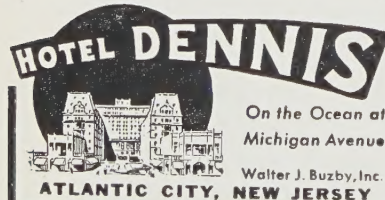
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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



JULY

19. Sixth Sunday after Trinity.
25. S. James. (Saturday.)
26. Seventh Sunday after Trinity.
31. (Friday.)

AUGUST

1. (Saturday.)
2. Eighth Sunday after Trinity.
6. Transfiguration. (Thursday.)
9. Ninth Sunday after Trinity.
16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. S. Bartholomew. (Monday.)
30. Twelfth Sunday after Trinity.
31. (Monday.)

KALENDAR OF COMING EVENTS

JULY

- 11-25. Young People's and Adults' Conferences, Kanuga Lake, N. C.
- 17-19. Convocation of Nevada.
- 28-August 25. Sewanee Summer Training School.

AMERICAN CHURCH UNION CYCLE OF PRAYER

JULY

- 27-August 1. Good Shepherd, Rosemont, Pa. (entire week).

Peace and Preparedness

THE world wants, the world today demands, the Peace of God. If the best we can do is to advocate the peace of expediency; the peace of preparedness, which is the peace of preparation for wars yet more mighty and terrible, we are going to lose the leadership in moral issues which has been our especial glory in the days that have been.

—Bishop Barnwell.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CHILLINGTON, REV. JOSEPH H., JR., formerly in charge of St. John's Church, Abilene, Kans.; is rector of Grace Church, Hutchinson, Kans. (Sa.).

DOWDELL, REV. DR. VICTOR LYLE, formerly of Puerto Rico; has been called to be rector of Trinity Church, Saco, Maine, as of July 1st.

EMERSON, REV. SEWALL, formerly curate at Christ Church, New Haven, Conn.; is in charge of St. Paul's Church, Norwalk, Conn.

HARVEY, REV. JOS. H., formerly in charge of St. Peter's Church, Talladega, Ala., and missions at Alpine, Sylacauga, and Pell City; to be rector of St. Mark's Church, Troy, Ala., with missions at Union Springs, and Andalusia. Effective August 1st.

KEITER, REV. LOUIS B., deacon, is in charge of St. John's Mission, Milwaukie, Oreg.

LEAVELL, REV. CHARLES G., formerly rector of Lynnwood Parish, Va.; is rector of Washington Parish, and St. James' Church, Montross, Westmoreland Co., Va.

LEMM-MARUGG, REV. CARL, vicar of St. Luke's Church, Stamford, Conn., on two years' leave of absence with the General Theological Seminary's Associate Mission at Hays, Kans. (Sa.); will return to resume his former duties September 1st.

MENARD, REV. VICTOR A., formerly on the staff of the Episcopal City Mission, New York City; is in charge of the Church of the Holy Apostles, Ellsworth, Kans. (Sa.).

MINIFIE, REV. BENJAMIN, deacon, is curate at the Church of the Redeemer, Morristown, N. J.

NYE, REV. ROWLAND F., formerly at the Church of the Redeemer, Palisades Park; to be in charge of St. Paul's Church, North Arlington, and St. Stephen's Church, Delawanna, N. J. (N'k.).

O'LEARY, REV. WILLIAM P. D., is vicar of St. Mark's Church, Beaver Dam, and St. Paul's Church, Columbus, Wis. (Mil.). Address, 108 S. Vita Ave., Beaver Dam, Wis.

PITCAITHLY, REV. WILSON L., deacon, will serve as junior assistant at Christ Church, New Haven, Conn.

SHARKEY, REV. JAMES J., deacon, is curate at St. Paul's Church, Englewood, N. J. (N'k.).

WILCOX, REV. CHARLES E., deacon, is in charge of Trinity Church, Norton, Kans. (Sa.).

WRIGHT, REV. E. M. M., D.D., formerly in charge of Emmanuel Church, Memphis, Tenn.; is vicar of St. Philip's Church, Muskogee, and St. Thomas' Church, Tulsa, Okla. Address, 612 N. 14th St., Muskogee, Okla.

SUMMER ACTIVITIES

GRIESMYER, REV. ORIN A., rector of St. Andrew's Church, Emporia, Kans.; is assisting at the Church of the Transfiguration, New York City, during the summer months. Address, 1 E. 29th St.

LIGHTBOURN, REV. FRANCIS C., will be in charge of St. Mary's Church, West Philadelphia, Pa., during July and August. Address, 253 S. 46th St.

STIMPSON, REV. KILLIAN A., rector of St. Mark's Church, Milwaukee, Wis.; will be in charge of St. James'-by-the-Sea, Prout's Neck, Maine, during the month of August. Address, "Cammock House," Prout's Neck.

SUMMER ADDRESS

PRESSY, REV. RICHARD P., rector of Trinity Church, Grantwood, N. J.; has for his summer address, Prout's Neck, Maine.

NEW ADDRESSES

DAVIS, REV. JAMES O., retired, formerly Franconia, N. H.; after August 1st, Braker Memorial Home, 3d Ave. at 183d St., New York City.

GARTEN, REV. F. GRAY, deacon, curate of the Church of the Ascension, and headmaster of Ascension Day School, West New Brighton, is to be addressed at 215 Manor Road, West New Brighton, Staten Island, N. Y.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Dr. Johnson on Clerical Dignity

TO THE EDITOR: If you will reprint the following quotation from Boswell's biography of Dr. Samuel Johnson I believe it will be read with much interest by many of your readers in THE LIVING CHURCH:

"Johnson's profound reverence for the Hierarchy made him exact from Bishops the highest degree of decorum; he was offended even at their going to taverns: 'A Bishop (said he) has nothing to do at a tippling-house. It is not indeed immoral in him to go to a tavern; neither would it be immoral in him to whip a top in Grosvenor-square; but, if he did, I hope the boys would fall upon him and apply the whip to him. There are gradations in conduct; there is morality,—decency,—propriety. None of these should be violated by a bishop. . . .'

"Nor was it only in the dignitaries of the Church that Johnson required a particular decorum and delicacy of behavior; he justly considered that the clergy, as persons set apart for the sacred office of serving at the altar, and impressing the minds of men with the awful concerns of a future state, should be somewhat more serious than the generality of mankind, and have a suitable composure of manners. A due sense of the dignity of their profession, independent of higher motives, will ever prevent them from losing their distinction in an indiscriminate sociality; and did such as affect this, know how much it lessens them in the eyes of those whom they think to please by it, they would feel themselves much mortified.

"Johnson, and his friend, Beauclerk, were once together in company with several clergymen, who thought that they would appear to advantage, by assuming the lax jollity of *men of the world*; which, as it may be observed in similar cases, they carried to noisy excess. Johnson, who they expected would be *entertained*, sat grave and silent for some time; at last turning to Beauclerk, he said, by no means in a whisper, 'This merriment of parsons is mighty offensive.'

"Even the dress of a clergyman should be in character, and nothing can be more despicable than conceited attempts at avoiding the appearances of the clerical order; attempts, which are as ineffectual as they are pitiful. Dr. Porteus, now Bishop of London, in his excellent charge when presiding over the diocese of Chester, justly animadverted upon the subject; and observes of a reverend fop, that he 'can be but *half a beau*!'"

THEODORE DILLER.

Pittsburgh, Pa.

The First American Cathedral

TO THE EDITOR: On the cover of the issue of THE LIVING CHURCH for July 11th is a photograph of the beautiful Bishop's Tower of the Cathedral of Our Merciful Saviour, Faribault, Minn. Under this photograph are the words, America's First Cathedral Church.

In the History of Saint Paul's Church, Buffalo, New York, (page 102), occurs this extract from the minutes of the meeting of the vestry, held April 4th, 1866: "A communication was received from Bishop Coxé accepting Saint Paul's Church as the cathedral church of the diocese."

The Cathedral of Our Merciful Saviour,

Faribault, was consecrated in 1869, so it is stated in THE LIVING CHURCH of July 11th.

This would seem to give Saint Paul's Church, Buffalo, a claim to being considered "America's First Cathedral Church."

(Rev.) C. A. JESSUP.

Buffalo, N. Y.

Independence Day

TO THE EDITOR: Now that the celebration of the Fourth of July is a thing of the past for another year I think a comment on its place in the Book of Common Prayer is in order.

I am one of those who assume that a Red Letter Holy Day makes a Mass a matter of obligation. The Fourth of July represents a great event but I am at a loss to understand why it should be celebrated by the Church. It's a political event not at all connected with a patron saint, which is unfortunate.

Revisors of the Book of Common Prayer allowed patriotic sentiment to run away with them. The next revision should see the removal of the national holiday from the Red Letter Days of the Church.

(Rev.) TRUMAN HEMINWAY.

Sherburne, Vt.

Religion in Summer

TO THE EDITOR: Is it a fact, the apparent paucity of plans for promotion of religious activities in summer? There is a tentativeness in suggestions for educational, canvass-preparatory, and program-building work aimed at June, July, and August which almost precludes their adoption. Leaders seem to shrink, almost with dread, from proposing that anybody do anything in the vacation period outside of the barest routine and conventional recreation-conditioned items.

Yet summer is the ideal period for many extremely important activities; perhaps for that fundamental motivating of group work which arises from many conferences of small numbers of Church people who are, or become through the conferences, informed and zealous. Summer seems the ideal period for developing that nucleus both of personnel and purpose which can inspire and sustain a program in the fall.

But almost anybody can tell what good things might be done in summer. Why aren't they proposed, and done?

One reason seems to be the negative attitude that many take toward summer: key people—clergy, officials, rank and file—will be "away"; number and extent of services will be curtailed; nobody will want to attend meetings. There has grown up a sort of obsession that Church people must let up on religion in the hot weather. . . .

Maybe it would be well to face boldly this matter of summer idleness, the neglect of occasion and time for that intensive cultivation of spiritual-mindedness as to objectives for which summer is especially propitious. And think of the matter constructively, positively.

Nearly every reference to vacation can as well be put in the positive religiously as in the negative. For example, it may be said, and thought, that the clergyman is relieved

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for the summer, not of the harassing obligations of conducting services, making calls, resolving troubles; but of the physical, mental, and emotional strains which his earnest, eager devotion to his loved calling put on him. Then, the use made by the clergyman of his vacation may have positive inspirational value, as well as suggestiveness, for his parishioners—the sort of use that builds up spiritual life, refreshing the soul as well as the body. If the clergyman should preach elsewhere during his vacation this might, positively, be thought of as indicating the larger spiritual content he is getting into sermons by more leisurely preparation . . .

During any summer (1936 for example) parishioners might look around for possible summer activities, suited to the season, which they with the clergyman could plan during the following winter for the next summer. It is suggested that the mere thinking about small conferences that might be held, or thinking about individual work with individuals, would be wholesome summer recreation; and prepare the minds of those who do think for intelligent consideration of programs submitted in the fall.

Kansas City, Mo. B. S. BROWN.

An Unanswered Question

TO THE EDITOR: Bishop Winchester's exceedingly interesting article, A Notable Semi-Centennial [L. C., July 11th, page 35], recalls many pleasant memories of the past, as well as some not so pleasant. It was about three months before my ordination to the diaconate, in Virginia, when the General Convention met in Chicago.

An organized body of intelligent and thrifty Colored Churchmen of Charleston, S. C., requested of the General Convention an answer to a very simple question which that body has not answered to this day. And yet, that body of Colored Churchmen, who were in ecclesiastical exile and have remained in that state to this day, have sustained a marvelous loyalty to this Church!

In the brief which the wardens and vestrymen of St. Mark's Church laid before the General Convention, occur these words:

"We do not ask, or wish, a bishop of our own; we do not desire to disturb the peace of the Church nor intrude where we are not wanted. But we ask the Church to tell us what we are? what rights we have? and what we ought to do? We are almost a byword to our race, and our progress is hindered by the treatment we have

received. We cannot go out from the Church, for it is the Church of our love and of our convictions; but we can not much longer continue in this undefined position: and now that the rights of all colored clergymen as well as laymen are attempted to be denied, our condition is lamentable. . . . In this situation, brethren and fathers, is there no remedy?"

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

"A Change in the Catechism"

TO THE EDITOR: For over four hundred years, the Church Catechism has remained as we now have it, and no one has raised a question concerning the truth or inadequacy of the answer to the question, "What are the benefits whereof we are partakers thereby?" until your correspondent, J. Hartley Merrick, wrote his objection [L. C., July 4th, page 4].

With all due respect to him, may I suggest that he has entirely missed the inference conveyed by the answer to that question, viz. "The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine."

The inference is, of course, that as bread and wine strengthen and refresh the body, so do they convey to our souls the Body and Blood of Christ in the Blessed Sacrament, for the strengthening and refreshing of our souls. The quantity has nothing to do with it. The Church's Altar is not a lunch counter, and a minute particle or drop of the Body and Blood of Christ conveys to our souls the whole Christ just as surely as a greater amount would do. The Blessed Sacrament was not instituted for the purpose of feeding the body, and it would take an elastic imagination to suppose that at the Institution, the Apostles partook of an ordinary meal, or even felt they had. On the contrary, it was a most extraordinary meal consisting of a small crumb of the blessed bread and a drop of the blessed wine. As to the particular wording of the Catechism in the case, perhaps your correspondent would see the point if he omitted the word "the" before the words "Bread and Wine." But to omit the word "the" would destroy the nature of the Sacrament, which consists of two parts, "the outward and visible sign and the inward and spiritual grace."

The Church has ever maintained this doctrine. The analogy is the same in Holy Baptism. It is not the quantity of water that counts, but the use of water. We do not expect to bathe the catechumen or infant, even though we do use water, which is the element for cleansing the body.

I cannot see anything "inept or dangerously near an untruth," in the wording of the answer in question.

(Rev.) HARRY HOWE BOGERT.
Huntington, L. I.

TO THE EDITOR: I have read [L. C. July 4th, page 4] J. Hartley Merrick's desire for a revision in the Catechism of the answer to the question, "What are the benefits whereof we are partakers thereby?" He objects to the last clause of the answer, "as our bodies are by the Bread and Wine." Instantly came to my memory: years ago a frail little woman, just returned home from "the early service," when asked how she felt, replied, "I was thankful when the wine came to me. I was feeling so faint, it saved me."

I trust the answer to the question will always remain as it is. . . .

FRANCES E. WALLIS.
Freehold, N. J.

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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

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Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Evening Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas' Church, New York

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Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCV

NEW YORK AND MILWAUKEE, JULY 18, 1936

No. 3

EDITORIALS AND COMMENTS

Church Unity and Truth

OUR TWO LEADING articles this week come from India. They come, moreover, with a peculiar urgency and insistence. We therefore commend them to the careful and prayerful consideration of our readers and of all American Christians.

The first of these two articles, which we have entitled Church Union in India, is, indeed, a unique document. It is nothing less than an open letter in which native Christian leaders in India appeal almost frantically to Christian leaders in the West to tell them what kind of Christian unity in India will be sanctioned by the various religious bodies of the West. That the time has come when Christian unity must become a fact in India these leaders are convinced. Hinduism, they feel, is breaking up, and only a united Christian Church can win its adherents to the cause of Christ. They appear to be determined to go ahead with some sort of union scheme whether or not it is approved by the Western Christians to whom they look so largely for financial and moral support. They want the approval of the West, but they propose to unite whether they have it or not.

The other article is by the native Anglican Bishop of Dornakal—himself a convert from Hinduism—and is taken from his sermon on Ascension Day. It tells something of the tremendous opportunity facing the Church in India because of the awakening national consciousness and the mass movement away from Hinduism. He also points out the two great obstacles with which the Church is faced in taking advantage of these opportunities—disunion and lack of faith.

Both of these articles are sent to us by the Rev. George Shriver, the only missionary representative of the American Episcopal Church in India and our staff correspondent in that country. In sending them Fr. Shriver writes:

"The situation here is really pregnant with opportunity. In our own section of the Dornakal diocese a new group of caste people are asking if they can become Christians. These people have been incorrigible Hindus up until April of this year, then suddenly twenty miles north of Singareni we got news of them asking about Christ. Then two days later, eight miles south we heard the same news. Now I hear from some

more six miles west of us. We are surrounded by people who want Christ.

"Hinduism does really seem to be tottering. If people at home could grasp the significance of sixty million people on the move spiritually with the possibility that before long there will be 280 million more on the move I don't believe the Church would be talking about deficits. The Church happens to be in a strategic position here because she alone in the last 100 years has sacrificed herself for the outcaste to any great extent. The only exception to this is Gandhi. But we must purge ourselves, as the Bishop points out, if we are to meet this challenge."

THAT Christian unity is a matter of vital importance we fully agree. The need for it is most obvious in the mission field, but it is perhaps equally great at home. What a marvelous influence for good a united, harmonious, and truly Christian Church would be in America! How much greater would it be if that united Church were world wide!

The challenge that our Indian brethren have put up to us is therefore one that must receive careful attention and a well-considered answer. These men are out on the firing line. They are in many instances themselves converts to Christianity. They do not have the centuries of Christian background with its heritage of theological and ecclesiastical disputes. They regard the differences between Christian bodies more or less as historical accidents and they do not see why Christians of different names cannot immediately sink their differences and unite in one common communion.

We sympathize with this point of view, even though we cannot fully share it. The differences between Christians go deeper than the accidents of history. They are engrained in human nature and are a part of the human response to the divine message.

Great as the need for unity is, we do not see of what value a unity would be that was based on anything less than an agreement on fundamentals. What could be the message of an ecclesiastical organization that had to water down the Christian doctrines to suit the most critical and individualistic

adherent? What kind of Church would it be that would include those who believe in Jesus Christ as the incarnate Son of God and those who regard Him merely as an historical figure? What kind of Church could include those who believe that the sacrifice of the Mass is the Divinely ordained means whereby Christ is actually present under the form of bread and wine and gives Himself to those who approach the altar devoutly and believing, and those who regard the Lord's Supper as a mere memorial or who, like the Quakers, reject sacraments entirely? How can one harmonize the concept of the Church as a divine organism, the body of Christ, the communion of all baptized Christians, saints and sinners alike; and the view of the Church as a congregation of just men voluntarily organized for their own mutual welfare?

No, the time has not come when in the providence of God the gulf between Catholics and Protestants can be completely bridged. Much as we desire this ultimate goal and fervently as we may pray for it, the truth is dearer to us even than unity. The Holy Catholic Church to which this truth has been committed cannot cast it aside for any supposed advantage that might come from a united front with those who reject important parts of it.

The great mass movements in India do indeed offer a compelling challenge to the Church of Christ. We do not agree with those who would scorn mass conversions as being insincere because they may be governed more by secular than religious motives. We recall that many of the greatest conversions of history have been mass conversions. Our own forefathers in the British Isles were converted in this way, one little English kingdom after another giving its allegiance to the cause of Christ. The conversion of Germany, of the Scandinavian countries, of Russia and the Slavic nations—all of these were the result of mass movements that must have seemed at the time to be more largely governed by political than by religious considerations. Yet in that way the Christian Church grew and became native to the soil in nation after nation, producing its fruits in the lives of countless saints and in the corporate life of the Holy Catholic Church.

But if the masses of India are to be converted to Christianity it must be to a true Christianity and not to a diluted version of it. The fate of the early Christian Church in China, which endeavored to conform itself to the religions about it, is but one of many historical examples of what happens to a Christian communion when it waters down the faith. At first seemingly increased in strength, it gradually becomes weaker and weaker until in the course of a century or perhaps two or three centuries it disappears entirely.

BUT SOME MEASURE of Christian unity ought to be obtainable immediately in India and elsewhere, under the guidance of the Holy Spirit. Why should not the great Catholic but non-papal communions hasten the progress of inter-communion and form a united Catholic front, presenting the Catholic faith pure and undiluted either by the negations of Protestantism or the additions of Romanism? Why, too, should not the Protestant communions sink their differences and unite in one great world-wide Protestant Church?

The Bishop of Dornakal points out that there are 163 Christian missions in India. In America there are 250 or more religious organizations that profess and call themselves Christian. Could not these be amalgamated into three or at the most four great communions—the Roman Catholic; the Free Catholics, including Anglicans, Old Catholics, Orthodox, and such Protestants as have retained the historic faith of the

Church and are willing to resume her traditional order; and the Protestants, perhaps separated into autonomous but friendly liberal and conservative communions?

Midsummer madness? Perhaps; but in the providence of God all things are possible. To reduce 250 separate ecclesiastical organizations to three or four—or even to ten or twelve—would not be a complete solution to the problem of Christian unity but it would be a long step in that direction. If Christians of every name will but submit to the guidance of God the Holy Ghost this miracle will become possible, but its accomplishment will mean prayer, hard work, and sacrifice to an extent that Christian people have never yet been willing to give.

A miracle is the free operation of divine law in a way that seems impossible to man with his limited observation of the natural law. Christianity is a religion of miracles. We believe in miracles. Is it not possible for a miracle to be performed in the realm of Christian unity?

Perhaps the very thought is the thought of a fool. Very well, then, so be it. St. Paul was content to speak as a fool. Shall not we also? The thoughts of fools have often determined the course of history. Almighty God can take such a thought and make it a factor in His plan for the redemption of mankind. Surely that plan includes Christian unity—the unity of truth in the fellowship of Christ, which is the only kind of Christian unity that is worth having.

The Christian leaders of India have issued a challenge to the Christian leaders of the West. We should like to see that challenge frankly faced in every Christian communion, through the pulpit, the clergy and lay conference, and the Church press. What answer shall we give to our Eastern brethren?

The Commission on Evangelism

THE COMMISSION ON EVANGELISM is potentially one of the most important bodies in the Church. Certainly evangelism, both as expressed formally in the preaching of missions and informally in the personal contact whereby one man brings another into closer contact with the Church, is an essential part of the Forward Movement. It is a matter of great regret, therefore, that the Commission on Evangelism feels that it must release its two field workers, the Rev. Malcolm S. Taylor and Dr. Larkin W. Glazebrook. Both of these men have done splendid work in conducting and promoting preaching and teaching missions, retreats, and conferences throughout the Church. It was hoped that with the restoration of the Emergency Schedule, under which the National Council is operating and which allocates \$4,000 to the Commission on Evangelism, it would be possible to continue this very important work. It appears now that this must be discontinued because even with the \$4,000 grant a similar amount must be raised annually from other sources in order to maintain the work.

We hope that interested Churchmen will awaken to the importance of this work and contribute the necessary funds to continue it. The chairman of the Commission on Evangelism is Bishop Dallas of New Hampshire who is now abroad, and the secretary-treasurer is Mr. Samuel Thorne, 20 Exchange place, New York City. We should like to see Mr. Thorne so deluged with letters from Churchmen, urging the continuance of the work of Fr. Taylor and Dr. Glazebrook, and accompanied by checks large and small to make that possible, that when Bishop Dallas returns to this country the Commission can reconsider this matter and continue the work of these two devoted evangelists for at least another year.

Recording Church History

THE WORK of the Church Historical Society is not as well known among Churchmen as it ought to be. The publication of the annual report of the librarian, the Rev. George W. Lamb, together with the address of the Rev. Walter Herbert Stowe, historiographer of the diocese of New Jersey, on *The Importance of American Church History*, gives us an occasion to commend this excellent organization, which is doing so much to preserve the historical documents of our Church and to foster the investigation of its history.

The work of the Church Historical Society is described in a folder that will be sent to any Churchman on application to its headquarters at 217 South 20th street, Philadelphia. The work of the society is the collection of books, pamphlets, magazines, photographs, and articles of value on the history of the Church. Its collections now run into thousands of items which, through the courtesy of the authorities of the Philadelphia Divinity School, are housed in a fireproof room in the crypt of the new St. Andrew's Chapel where they are readily accessible to qualified students desiring to use them.

In his address Fr. Stowe quotes from an unidentified source a passage that is to be found in the foreword by Bishop Foss Wescott to Bishop Chatterton's *A History of the Church of England in India*: "History is the record of the gradual unfolding of the Will of God, of which we men are the ministers. We look back, not for patterns and precedents, but for lines of movement, that we may conform ourselves to them."

The Episcopal Church has a long and significant history. It is a good thing that we have an organization, the Church Historical Society, and a periodical, the *Historical Magazine*, to help us to record and treasure this history so that we may profit by its lessons.

The "Russian Orthodox Journal"

WE CONGRATULATE the *Russian Orthodox Journal* on the beginning of the tenth year of its publication. This interesting monthly magazine is the official publication of the Federated Russian Orthodox Clubs of America and is edited by a layman, Fred Lewis. It is primarily a young people's magazine and indicates that there is a genuinely religious youth movement among Russian Orthodox young people in this country. The character of the contents of this magazine may be indicated by the anniversary number in which the leading article is a comparison of Hawthorne and Dostoyevsky by Dr. Clarence Augustus Manning of Columbia University. Another important article is a sermon on Christian Unity by Archbishop Adam, which breathes a spirit of Christian fellowship and understanding and of desire for the reunion of Christendom on a basis of truth rather than compromise. Other articles and departments deal with the history of Russian opera, news of the activities of Russian Orthodox parishes throughout the country, sports, and other young people's activities. The books reviewed are *We Beheld His Glory* by Nicholas Arseniev, *The Quest of the Romanoff Treasure* by "Armand Hammer," with a foreword by Walter Duranty, and *Russian Somersault* by Igor Schwesoff.

These Russian American young people certainly do not hesitate to tackle the deep things as well as the lighter interests of life. All honor to them. We wish that our own young people could absorb something of their religious zeal and conviction that the Church is the handmaid of every worthwhile activity.

The Work of Deaconesses

THE CHURCH UNION in England has published a brochure on *Women and the Ministry*, being some considerations on the reports of the Archbishops' Commission on the Ministry of Women. The brochure contains some worthwhile thoughts, but mixed in with them is not a little nonsense. The latter occurs particularly in the report's reference to American conditions, in which the absurd claim is made that the spiritual level of congregational worship is lowered in this country because of the practice of maintaining "a choir of adult women, varying between 20 and 40 years of age, who perform that part of the service which is normally performed in England by a boys' choir."

We agree with the conclusions of the Church Union that the order of deaconesses should not be considered as a part of the ordained ministry of the Church. Certainly the order is not the feminine counterpart of the male diaconate. In all fairness it should be said that most deaconesses do not so consider it; indeed they rightly feel that the order of deaconesses has a unique and important place in the life of the modern Church.

We don't know what English deaconesses are like, but we do know of the splendid and devoted service that deaconesses in this country perform, particularly in sparsely settled missionary districts with widely scattered congregations. Individually and collectively they are doing some of the finest, most effective, and most self-effacing missionary work of any group within the Church. We honor them for it, and if anyone in this country were to suggest that their function should be limited to addressing female congregations and conducting retreats for women and should imply that "the ministration of women, whether as servers at the altar, singers in the liturgical choir, or readers of the divine offices in the face of congregations which include men will tend to produce a lowering of the spiritual tone of Christian worship," we should feel that a gratuitous insult had been offered to these devoted Christian missionaries. We do not think that the Church Union intended any such insult, but we do wish that those who drew up this report could observe the daily work of any half dozen of our American deaconesses. We feel that they would have a very different picture of what they term the "diaconissate" if they could do so.

The Independence Day Propers

IN A LETTER published in this issue the Rev. Truman Heminway deplores the inclusion in our Prayer Book of a collect, epistle, and gospel for Independence Day. Curiously enough, Fr. Heminway's letter reached us on the same day as an issue of the Jesuit publication, *America*, containing an editorial deploring the fact that the Roman Catholic Church does not have a special Mass for the Fourth of July and suggesting that a solemn votive Mass for the good of the nation be publicly celebrated in every parish on that day.

For our part we rejoice that our Prayer Book does contain propers for Independence Day and includes this national holiday in its kalendar. The observance of great national festivals with an appropriate Mass has been the practice of the Catholic Church for many centuries. This does not mean that the Church is taking sides in any secular conflict but rather that it recognizes the double citizenship of the Christian in Church and State and prays for God's guidance and blessing upon the nation.

The Prayer Book does this exceptionally well. The collect

for Independence Day recalls that it is through the mighty power of God that our fathers won their liberties of old and beseeches Him that "we and all the people of this land may have grace to maintain these liberties in righteousness and peace." The portion of scripture appointed for the epistle is taken from the Book of Deuteronomy and contains a lesson that our nation and every nation needs in this and every age: "Love ye therefore the stranger: for ye were strangers in the land of Egypt." The gospel for the day is a passage containing one of the hardest and most powerful lessons in the teaching of Christ; the one that forms the only basis for international concord and world peace: "Jesus said, Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. . . ."

What would be the effect upon the nation if Independence Day were universally regarded as a holy day of obligation and the lessons of the Church's collect, epistle, and gospel for that day were truly taken to heart as a guide in all national, civic, and patriotic affairs?

Typographical Independence

ON THE Fourth of July, 1776, America declared its independence. And on the Fourth of July, 1936, *America* declared its independence. The second sentence refers to the Jesuit weekly periodical, which is one of the leading religious publications in this country, and the independence which it has declared is a freedom from the restraint of old typographical form. The new *America* is redesigned throughout, using the most modern typographical style with many radical departures from traditional magazine design. Unfortunately the Regal type, which was to have been used for the body of the magazine, is so new that they were unable to get it in their printing shop in time for the first issue but it appeared in the following issue. The headings also use a new and bold type, called Tempo. The new format has been designed by John J. A. Murphy. While there are some features of it that do not appeal to us as much as others, the result on the whole is most attractive. We congratulate *America* on this progressive step.

Through the Editor's Window

THE REV. BAYARD H. GOODWIN, rector of St. Mary's Church, Amityville, N. Y., writes that at the close of the Church school he gave his class a written quiz on the year's work and in reply to the question, Name Two Martyr Bishops, one boy answered "St. Criticism." *Axios!* We nominate St. Criticism for the Patron Saint of the Protestant Episcopal Church in the United States of America.

WE HAVE NEVER been very enthusiastic about Mother's Day and Father's Day, feeling that the observances are over-commercialized and that it is better to obey the Fifth Commandment every day in the year. However, Mrs. George Lawson of Danville, Ill., has found an interesting and unique method of commemorating these occasions that we think may interest our readers. Last year on Mother's Day she became the mother of a daughter. This year, on Father's Day, she presented her husband with a son. A noteworthy sense of the fitness of things, say we.

HERE IS a journalistic howler found in the newspaper announcement of a Protestant church in LaSalle, Ill. The text of the minister's sermon is given as Revelations 22: 17—"And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is *atheist* come."

EVERYDAY RELIGION

Why Is the Church?

A CHILD can ask searching questions.

Take a proud uncle showing off his city to a little nephew. Here are the falls with their spinning dynamos. "We make power here for a hundred towns and villages." Here is a huge factory looking like an overgrown high school. "We make breakfast food in this place for a million homes." Here are electric furnaces. "We make carborundum here, hard as diamonds, to grind anything." Another clump of great furnaces. "This is the only place hot enough to turn bauxite ore into aluminum metal. Isn't it great, all the fine things we have in our city?"

They pass by a little church. The boy has a question: "That's a church, isn't it, Uncle?"

"I guess it's a church. Sure, it's a church. Why?"

"Well, what do they make in a church?"

The uncle scratches his head. He is not a church-going man. The question is too much for him. He draws an ice-cream soda across the trail.

It is a fair question: Why is a church? What do we make in a church?

Millions of "good moral men" will say, "Now, you're talking," when business or sport or entertainment or advertising is mentioned. But speak about church and their faces go blank. An old institution passed on from former times; passé, out-of-date, meaningless, run by the Ladies' Aid for suppers.

The country club is all right. The chamber of commerce is all right. The lodge is all right. The luncheon club is all right. But what is the Church? "Search me! Old stuff."

The Church is the only original and final thing that exists purely and simply for the sake of men. It takes no profit. It wants no gain. It spends itself that men shall have something free. It breaks all the rules of success, and therefore is always failing—and yet never fails.

The country club has a waiting list. The Church says, "Whosoever will may come." The street cars demand, "Pay as you enter." The Church says, "If you have nothing, we will carry you for love." Business says, "What can we sell you?" The Church says, "What can we give you?"—and in the next breath—"Will you give all that you are for God and the world?"

No wonder some men don't understand. The Church is at once the most insignificant and the most indispensable thing on earth. It has its face turned away from the world, and yet the world is lost without it. The Church pleads gently like a woman, but its verdict is more final than the Supreme Court's and it needs obeying like a Field Marshal.

In the world men attain and are no more satisfied than the discontented who envy and hate them. In the Church men begin to know the Infinite, and though they count not themselves to have apprehended, their questing souls are at peace.

If revolution and debacle come, all things will go down—all but the eternal Church and the clustering atoms of believing men and Christian homes that make up her Body.

If debacle comes it will be because men forget God and His Church. And if it comes, it will be God through His Church who will again make a new world.

Church Union in India

An Open Letter From East Indian Christians to Christians of the West

WE HAVE greatly appreciated the space that Church papers in the West have given to the Union movement in South India. It is one proof of the interest that Churchmen of all schools of thought are taking in these important negotiations.

Recent utterances, however, from some quarters indicate that perhaps British and American Christians do not fully realize the situation in India or the Indian attitude toward the subject of union.

We in India are face to face with the tremendous problem of bringing our land to the feet of our blessed Lord. After centuries of missionary effort, we constitute less than two per cent of the population. This small proportion is divided into about twenty or thirty large missions and Churches, the missionary societies in India numbering altogether 163.

The average Hindu or Muslim cannot enter into the historical or doctrinal reasons for these divisions. He sees certain characteristics distinctive of Christianity in all these bodies, though he hardly understands why we should mutually be so exclusive. The Hindu, in spite of his caste system, cannot see why, in a religion which proclaims love to God and love to

FEELING that the problem of Christian unity has become immediately urgent in the mission field this letter, signed by the Indian members of the Joint Committee of 1936, has been sent to the leading religious journals in Great Britain and the United States. Among the signers is the Anglican Bishop of Dornakal, in whose diocese the American Episcopal Church has a missionary representative.

astical regulations separate us, while family, social, and national sympathies powerfully unite us.

Union is a question of life and death with us. Religious

came to be attached to a particular Church, not because they were convinced that one system was better than the other, but because it was the Church which brought them the message of the Gospel.

Indian Christian family relationships cross all boundaries of Churches and missions. Ecclesi-

astical regulations separate us, while family, social, and national sympathies powerfully unite us.

Union is a question of life and death with us. Religious leaders in the West speak lightly and say, "The time for union is not yet." We, however, feel that it is long overdue. Moreover, the present negotiations in South India were begun 17 years ago, and 17 years is quite a long period in the mission field. The longer the delay the greater will be the obstacles to be overcome.

Within the last few months there has been a widespread movement among the depressed classes for social and spiritual emancipation, and leaders of the different religions are working hard to win

these multitudes to their own religions. Within the next five years it will be more or less decided whether this great movement will swing toward Christ or away from Him. To us, Indian Christians, it is most humiliating that in recent months a large and powerful community of Hindu seekers should have hesitated to accept the religion of Jesus Christ, because they feared that their present unity might be lost in the various sects of the Christian Church.

Many of the Indian Christian youth are growing up to dislike the narrow restrictions of official Christianity; they demand reality in profession and practice; to them the religion of Christ ought whole-heartedly to stand for unity and fellowship. The danger is ever increasing that the Churches, by their exclusiveness and disunion, will lose the loy-



A TYPICAL INDIAN VILLAGE



REV. GEORGE B. SHRIVER
Representative of the American Church
in Dornakal

While acknowledging the fact that some of our Indian scholars and thinkers do hold differing views on questions of faith and order, and hold them as strongly as those in Great Britain or America, we cannot deny that our present ecclesiastical allegiances had their origin mainly in our geographical circumstances. Different missionary societies worked in different areas, and converts



BAPTISM IN INDIA
Immersion is the prevailing mode

alty and service of many men and women of the younger generation.

The inauguration of the new Constitution will initiate certain profound political changes, and year by year the government of the country will steadily pass into the hands of Indians, most of whom will be Hindus or Muslims. A united Christian Church will have to make good by the vitality of its own spiritual power. For these reasons the Churches in India must urgently face the problem of our disunion.

WE INDIANS must have union. We want one Church. What is that Church to be? Obviously that Church cannot be a faithful copy of any one of the Churches into which you have pigeon-holed us. That Church of India will have to be a comprehensive Church, a Church with an organization suited to us Indians, whether such a comprehension is quite palatable to our fathers in the West or not. What are we to do?

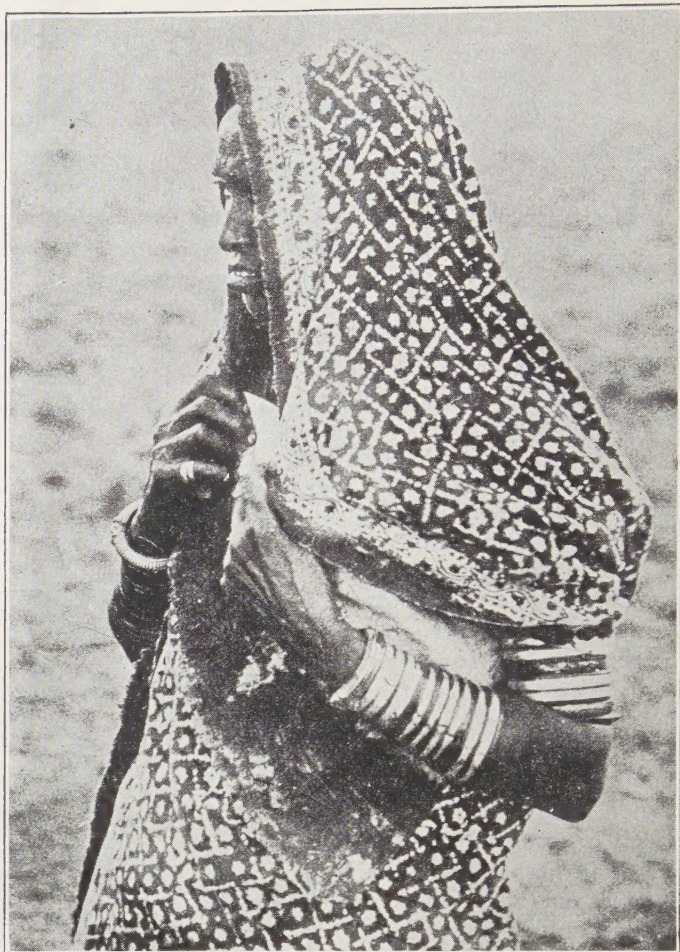
We in South India agreed to have as the basis of our united Church the two historic Creeds of Christendom, the acknowledgment of the Old and the New Testament Scriptures, the observance of the two sacraments of Holy Baptism and the Lord's Supper, and the adoption of the historic episcopate in a constitutional form.

But here starts all our trouble. We are children of different types of Churches in the West; and within the various Churches there are groups with different beliefs and practices. One group does not care for the Creeds; and they will have nothing to do with us, if we based our union on the Creeds. Another is indifferent to the sacraments, and they



TWO CHRISTIAN HINDUS

The Rev. John Aaron, Anglican priest, with his wife, Grace, who is a daughter of Bishop Azariah.



Wide World Photo.

UNTOUCHABLE

will no longer give us financial aid if we acknowledged Baptism and Holy Communion as essentials for a well-ordered Church life. Another has no great love for episcopacy, and they threaten disaster if the union was built on bishops! Another does not favor union with Protestants, they threaten us with excommunication if a recognition of the non-episcopal ministries forms a part of the basis of union! All these types are represented in the mission field by your missionaries.

We wish to know in all sincerity what we may do without offending our fellow-Christians in the West. We do not wish to offend any of these groups—if we can have union. We realize that it is essential that the United Church of South India should be a branch of the Catholic Church and retain all that is vital in the Christian tradition and be in communion with our mother Churches. This Church, therefore, should be a comprehensive Church, comprehensive enough to be a home for the Catholic-minded and the liberal, the ritualist as well as the Protestant. But the question arises in our minds whether we shall ever be allowed to be united and become one Church on these lines with the blessing of all our mother Churches! We admit that this whole conception is in some sense novel to Christendom.

Would you, then, say to us that we should not seek union among us if we desired to be in fellowship with you? Or would you be willing, for the sake of the greater issues at stake, to give us your united blessing *con amore*, and stand by us as we make this experiment?

A. J. APPASAMY (Rev.), (Secretary, Indian group), C. I. B. C., Calcutta; E. L. ANANTA RAO, B.D., Methodist Mission, Medak; V. S. AZARIAH (Bishop of Dornakal), Dornakal; S.

(Continued on page 61)

The Church's Opportunity in India

By the Rt. Rev. V. S. Azariah, D.D.

Bishop of Dornakal

THERE ARE SOME in these modern times that have no use for the conception of the Church as the Body of Christ. They question whether Christianity needs a Church at all. It is also common in some quarters to attack the Church, its ministry, its sacraments, and its organization—as if individual religion and not membership in a society is what Christ wills and enjoins. A little careful examination will prove that this comes from a very erroneous and superficial understanding of the New Testament. If the Church had not been born, then the Cross of Christ was a defeat. If the Church did not come into being and continue its triumphant life, no Christianity would exist. The Gospels and the Epistles were born out of a community that stood pledged to continue Christ's work on earth unto the end of the world. As Canon Barry says, "The Church as the New Testament presents it to us is conceived not as a voluntary society which a man may or may not join, but as God's act through Jesus Christ, called into being to be the organ of Christ's work in the world. The Church is necessary to Christianity because through it Christ's work is done and the Gospel which He proclaimed is verified and preached to all men." To withstand the forces in the world antagonistic to God and Christ, to stand up undaunted in opposition before the cult of Cæsarism as in the early centuries, or the cult of nationalism in the twentieth century, what is wanted is not merely individual religion but a living Church that with a united voice can speak for the redemptive claims of Christ and for the international brotherhood that He inaugurated, and sent into the world to redeem mankind from all mutual alienation, suspicion, and antagonism. To strengthen the Church, to purify it from all that hinders its effective witness and work, to do all in one's power to bring it back to its primitive unity, power, and triumph ought to be the prayer and effort of every Christian, who longs for Christ to win, and His redemptive purpose to reach every nation. . . .

At the same time we cannot forget that the world consists of individuals and the world can be redeemed only by redeeming the individual. The Church consists of individuals too, and the Church can efficiently carry out its work, only as each individual member recognizes his place in this great work of redeeming the world for God and Christ.

In the early centuries of Christianity the whole Church was one huge society organized for the dissemination of the knowledge of God in Christ to all the peoples and races of that age. And each member of this society recognized that this was his main job in being a Christian. They had no Church edifices in those days; they therefore had not the temptation

INDIA is awakening to a new national life. Old loyalties, ancient caste divisions, are breaking down. Hundreds of thousands are looking wistfully to Christianity. Will the Church accept the challenge? Or will her disunion and lack of faith cause her to miss a golden opportunity with incalculable possibilities for the future history of the world?



A VILLAGE SCHOOL

to think that the Church's function was to elaborate an attractive public worship. Of course they came together to celebrate the sacrament of the Lord's Supper, and to exhort one another by the teaching of Christ and His Apostles. But this was done not to achieve personal ends for their own benefit, but in order to maintain their union with their ascended Lord uninterrupted and repeatedly to pledge their loyalty to Him—so that He may from the heavenly throne work with them continually, until all things be made subject to His feet. The result was that about 20% of the population of those Roman provinces was Christian before the beginning of the fifth century.

IT IS not unreasonable to suppose that the Book of Revelation played a large part in inspiring the Church of the early second century with faith in the ultimate triumph of the Church, and contributed not a little to the vigor with which the Church presented its mission in the provinces of Asia Minor before the year A. D. 112. In the last years of the first century, the Church, which had begun her course with the promise of a rapid success, was reeling under the blows dealt her by the world. The two empires, the Kingdom of Christ and the World-power of Rome, were already at open war. Men were asking what the end would be; which of the two forces would prevail. The seer, reading the signs of the times and beholding in a vision the triumph of the Ascended Lord, seeks through that book to rouse the Church to see that what will weaken her witness are not the persecutions from without, but her own compromise with sin and the world, and that the life of the glorified Lord must be conceived as united in a mystical way to the life of His Body the Church; and as the glory of the exalted Christ is certain, so the ultimate triumph of His Church is certain, and some day the Kingdom of the world will become the Kingdom of our Lord and His Church, and He shall reign forever—and with Him the Bride, His Church.

In these days too we need a clear realization of the place and function of the Church in the modern world and its ultimate destiny in the face of the many opposing forces of today. World events of the past 20 years have seriously challenged the claim of the Church to ultimate triumph. Whether in India, in Europe, or in America therefore, what is needed is a revival of the realization of the Church's unique place in the mind and purpose of God and the cleansing of it from all that is out of harmony with the will of God. The Church exists to continue Christ's work on earth. When the Church ceases to remember this, when it begins to live a self-centered life, not caring for attracting and winning the



A VILLAGE CONGREGATION

world to Christ, and begins to exaggerate the importance of its own organization, its own creedal basis, its doctrinal standards, its worship, and its sacramental rites—then it has lost the reason for its existence. An organization exists for work, a machinery is built and kept up for achieving certain results. The Church's organization, machinery, and government exist that it may the more efficiently carry on the work of redeeming the world and its life to Christ and His ideals. If it fails to produce these results, the machinery is fit only to be scrapped, or to be cast away.

The war waged between the Christian nations of Europe 20 years ago not only brought in its train death, suffering, and sorrow to the nations concerned and depression and distress to the nations of the world, but also brought such discredit to the name of Christ and Christian civilization that we have not quite recovered yet from the dishonor brought to our Lord among the non-Christian nations of the world.

WHETHER we like it or not, the attractiveness of Christ and His Gospel depend very largely upon the conduct and character of the Christian nations and Christian Churches.

Recent events in India have brought these considerations seriously to the foreground. Eight months ago Dr. Ambedkar, the leader of the depressed classes in Western India, called upon the 60,000,000 untouchables of India to give up Hinduism and embrace some other religion that will give them opportunities for a fuller life. They want a religion which will give them equality and fraternity in their social relationships, and freedom and power that will satisfy their deepest aspirations. Down in Travancore a community of people, treated as untouchables, numbering nearly 900,000 are giving up Hinduism and are looking in all directions for a religion that will give them what they seek. Many of them want to become Christians. They wish to come into a Church which will offer them equal privileges with other older Christians; and they would like to be together in one Church.

Movements of a similar character, large and small, are springing up in very many parts of the country and within the next few years many such will become visible and vocal all over India. It looks as if Hinduism is on the verge of collapse among the masses; and the question is, Whither will they go?

When we look at the exalted Christ, there is no doubt as to who will ultimately triumph. When however we look at the Church in India we long for a deep revival, an earthquake that will shake up missions and Churches, missionaries and Indian pastors, English congregations equally with Indian congregations, English Christians as well as Indian Christians. For there are many things in our professed religion that are

a stumbling block to the men who are turning to Christ with wistful eyes in these days.

FIRST OF ALL there is our *disunion*. A leader of the depressed classes said some time ago that his people hesitated to adopt the Christian religion, because, whereas they were one solid, united community under Hinduism, they feared they would be divided and scattered among numerous sects when they became Christians. And we Christians cannot but acknowledge it with shame. It is futile to pretend that the Church as we see it today is one Church, when it is split up into numerous units (there are 163 in India). Many of these are exclusive, a few antagonistic, some serious rivals of each other, some claiming exclusive possession of truth, some claiming for their ministries divine appointment and authority and at least one claiming to be the sole representative of the One, Holy, Catholic, and Apostolic Church. Such a situation ought to humble us to the dust, because really and truly we so imperfectly represent the Body of Christ. If the High Priestly prayer of Christ and the apostolic teaching and ideals will not induce us to consider the question of reunion of Christendom as demanding immediate solution, let the call of India at a time like this urge us seriously to lay to heart the great dangers we are in by our unhappy divisions and lead us to pray earnestly that all hatred and prejudice and whatsoever else that hinder us from godly union and concord may be taken away and since there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity and may with one mind and one mouth glorify God through Jesus Christ our Lord.

THEN, there is our *lack of faith*. Some Christian missions appear to be so paralyzed by long stagnation and poverty of results that they cannot believe that large numbers can accept the faith of Christ at once and can be led through patient instruction and training to life and abundant life in Christ. Dr. Ambedkar told me that one of the things that pained him was the attitude of indifference and suspicion taken up by Christians toward the depressed class move in Western India. It has been said that this stir among the untouchables should not be "exploited for the benefit of the Church," and that while activities for social uplift and economic amelioration of these people may be justifiable, the attempt to give them instruction and receive them into the Church cannot be. I have the undeserved honor of representing a diocese where we have been receiving over 10,000 persons by Baptism for three or four years in succession, the membership of the diocese having now reached a little over 200,000. Let us

POUNDING RICE FOR THE EVENING MEAL
at the Boys' Training School, Dornakal

expect great things from God and let us attempt great things for God.

LASTLY there is the obstacle created by the *unworthy* conduct of individual congregations and Christians. A leader of the depressed classes said to me: "Look at the Christians at —; with their quarrels and factions. Do you want us to join their Church?" And I had no answer to give! The selfishness of Christians and their utter indifference to the spiritual needs even of their own less fortunate Hindu brethren was quoted to me by one of the leaders as an argument against his joining the Christian religion. The existence of caste difference in some of the Churches in Travancore and South India has in recent months again and again been quoted against the Christian religion.

We need here in South India a seer like the author of the Book of Revelation who will probe deep into the inner life of congregations and Christian people and call upon them to repent, to hold fast, and to be faithful. The biggest obstacle to the extension of Christ's Kingdom in India, is not the antagonism of Hinduism or Islam, not the patriotism of the nationalist politicians and leaders, but the coldness, indifference, and sin of those who call themselves Christian.

Quite rightly every man or woman who is called a Christian is looked upon as a representative of Christ. Whether he likes it or not, whether he is conscious of it or not, a Christian can either by his attractive life bring Christ near to some one who knows Him not, or by his evil and godless life repel from Christ some one who seeks to know Him.

Every nominal Christian and every congregational unit is responsible for the honor of Christ. Factions in our congregations, party-spirit within our Church Councils, caste-spirit and racial-spirit among Christian members, notorious evil living, indifference to public worship, and all selfish dealings of Christians—these are hindrances to the winsomeness and attractiveness of the religion of Christ. The movement we see among many classes of people in India today is a loud call for each one of us here, and each Christian, Indian, or European, so to order his life and conduct—both public and private—as to make Christianity attractive to the outsider. Every Christian man and woman has the honor of the crucified Lord in his or her hands and is responsible for those about him.

One of the reasons for the blessing that has come to many through what is known as the Oxford Group Movement is that they have been brought for the first time through the group to face the question whether they are changing others, whether they have led anyone to new life in Christ. Let us ask ourselves the question today: Have I brought any to the saving knowledge of Jesus Christ? Have I given any witness to anyone concerning Jesus Christ? If not, why not?

The revival we need in many of our Indian congregations will come when we bring Christians to face the question of their attitude to the task of bringing into the Church their neighbors of all castes and communities. I believe that nothing will more quickly rouse their consciences to their own sinful ways and habits than such an examination into the causes of indifference in this respect.

"As the Father hath sent Me into the world even so send I you." Jesus Christ was sent into the world to draw men to the Father, by the revelation of His love in service unto death. The Church is left in the world to continue this revelation of the Father's love by service and witness to the whole world. And what the Church is commissioned to do in the world, you and I must do in our immediate neighborhood.



BISHOP AZARIAH

For this we have the strength that comes from our union with Him who is seated on the right hand of God. We have the power that comes from the Holy Spirit, promised of the Father to those who bear the witness to the world. Let us yield ourselves to the task and let us link ourselves with the divine power at work in us in the Church for this task. He will not fail us: "As the Father hath sent Me even so send I you."

Church Union in India

(Continued from page 58)

GNANAPRAKASAM, B.A., Methodist Mission, Madras; J. A. JACOB, B.D., London Missionary Society (S. I. U. C.), Nagercoil; G. P. HAMES, B.D., Am. Madura Mission (S. I. U. C.), Madura; G. V. JAMES, M.D. (Retired), (C. I. B. C.), Madras; W. JEEVARATNAM, B.A., Methodist Mission, Madras; JOHN KURIYAN, Rao Bahadur (Rev.), (C. I. B. C.), C. M. S., Travancore; R. A. MANUEL, M.A. (Rev.), (C. I. B. C.), S. P. G., Trichinopoly; C. J. LUCAS, M.A., L.T., Moderator (1936), S. I. U. C., Vellore; MESHACH, PETER (Rev.), American Arcot Mission (S. I. U. C.), Vellore. B. L. RALLIA RAM, LL.B., Y. M. C. A., Lahore (C. I. B. C.); P. S. RANGARAMANUJAM (Rev.), B.A., Methodist Mission, Dharapuram; B. SAMUEL (Rev.), London Missionary Society, Jammalamadugu; M. J. SARGUNAM, B.A., L.T. (S. I. U. C.), L. M. S., Coimbatore; S. E. SELVAM, S. I. U. C., Calicut; H. SUNITRA (Rev.), B.A., B.D., L. M. S., Bangalore; G. D. THOMAS (Rev.), Am. Haffna Mission (S. I. U. C.), Ceylon; T. A. THOMAS, B.A., L.M.S. (S. I. U. C.), Travancore; S. A. VEDANAYAGAM (Rev.), Methodist Mission, Madras.

Vedanayagam Samuel Azariah

First Bishop of Dornakal

THE FULL NAME of the Bishop of Dornakal, India, is Vedanayagam Samuel Azariah. His episcopal see in the colonial organization of the Church of England, which was said but a few years ago to boast fewer houses than tigers, has now a Christian population of 175,000, with 148 clergy, 20 women missionaries, and a number of laymen connected with various English missionary societies.

Bishop Azariah is a Tamil, and Tamils have no surnames. To obviate inconvenience it is becoming customary for Tamil Christians to take several Christian names, and to use one of them, preferably the father's name, as a surname. The Bishop would so have used the name Vedanayagam, which was his father's, but when he went to college the English teachers found it difficult to pronounce and preferred his other name, Azariah. In this accidental way he came to adopt the surname under which he has become universally known.

The Bishop's father, a Hindu by birth, was converted to Christianity and became a clergyman, working under the Church Missionary Society. He managed to have his son well educated, and after graduation Dr. Azariah became South Indian secretary for the YMCA, working in that capacity for 13 years. During the latter part of his YMCA term, he also acted as home secretary to the new Indian mission of Tinnevely. Eventually this connection led him to leave the YMCA and offer himself for direct missionary work in the wilderness of Dornakal.

After three years of work as a missionary to his people, the English Church decided that Dornakal should have a native bishop, and Dr. Azariah was consecrated first Bishop of Dornakal December 29, 1912, by Dr. E. A. Copleston, Metropolitan of India, in St. Paul's Cathedral, Calcutta.

During the early days of his work in Dornakal, Bishop Azariah lived in a tent, and later he and Mrs. Azariah brought up their family in a two-roomed cottage. The diocese, at first small, grew rapidly, including, by 1930, the whole of the Telugu country.

Dr. Azariah's interests have always been wide and varied. He received the degree of LL.D. *honoris causa* from the University of Cambridge; he has traveled extensively in India and in the Further East, Australia, New Zealand, and Europe; has attended two Lambeth Conferences in England, and the World Conference on Faith and Order, held at Lausanne, Switzerland, in 1927.

The American Episcopal Church coöperates in Bishop Azariah's work by supplying and maintaining one missionary, the Rev. George Van. B. Shriver, who works, at present, mostly among the laborers of the Singareni Collieries. The Rev. Mr. Shriver, who is also the South India correspondent of THE LIVING CHURCH, went to India in 1933, and has developed a highly encouraging work.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Rowland G. Keach, Meshanticut Park, R. I.	\$10.00
Anonymous, Portland, Ore.	10.00
A Western Missionary	5.00
	\$25.00

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

St. Hilda's Hall

A GREAT MANY Churchwomen expect to visit Cincinnati, situated in the diocese of Southern Ohio, next year in order to attend General Convention and the meetings of the various women's organizations of our Church. Interest in the great diocese of Southern Ohio is already aroused and during the next few months we shall hope to learn something of the Church institutions and activities of her Churchwomen which may be incorporated into the activities of other dioceses. This week we shall consider what is being done at St. Hilda's Hall, which is a residence hall for women students at the Ohio State University. We are more and more recognizing the great importance of college work in all its phases and are glad to know from Miss Mary Collar, who supervises women students' work of the Church, that "St. Hilda's Hall was the brain-child of the late Rt. Rev. Theodore Irving Reese, and that it has been cared for and nurtured by Miss Louise Kelton, the superintendent and house-mother to the girls for 22 years."

"In the years previous to the organization of the Hall," Miss Collar observes, "Bishop Reese, then rector of Trinity Church, Columbus, O., had sensed the need for having living quarters for girls where they would receive supervision and direction. He brought about the existence of St. Hilda's and when the hall was opened in 1913, it was the second dormitory for women on the campus. There was not as yet a dean of women at the university, and the hall grew out of a very urgent need.

"With the progress of time and the accompanying changes, the creation of the deanship, the campus dormitories and the sorority houses, and so forth, St. Hilda's needed to exist no longer to care for the problem of proper housing. That did not mean there could be no place for St. Hilda's on the campus. She had a larger task to fulfil, that of giving girls an opportunity for a full, creative life. So she has carried on through the years, the full ones and the lean ones.

"During war times the hall looked after 50 girls, having to rent an extra house in order to do so. It struggled through the depression without going into the 'red.' It now houses 21 girls, a superintendent, and an assistant who supervises the student work of the Church on the campus. It furnishes a delightful home atmosphere for the girls, sorority and non-sorority alike. This year two of the residents are the daughters of clergymen and one the sister of a clergyman. St. Hilda's gives all those in residence the opportunity of developing their personalities to the fullest extent through the family and Church life which she offers. The practice of family prayers each evening is a tradition of the hall.

"Guests have made a definite contribution by their talks and discussions. They have included our own Bishop Hobson, Miss Emily Aldrich, Canon Symons, Bishop Paul Jones, Dr. Theodore Wedel, Miss Leila Anderson, Miss Alice Young, Miss Elizabeth Matthews, Deaconess Goodwin, and Jack Holt, the secretary of student work for the university. St. Hilda's not only has been self-supporting since 1925, but has managed to pay off a mortgage and now owns the house as well as the site. The hall is under the supervision of a board of trustees headed by the Bishop of Southern Ohio and a house committee of five women. The ever-present spirit of loyalty which is so noteworthy, is a compound of the loyalty of the 600 girls who have lived at the hall under the Churchly leadership of Miss Kelton."

NEWS OF THE CHURCH

Mother Susanna Margaret is Dead

24 Years as Superior of Community of St. Margaret Saw Expansion of Order's Influence

BOSTON—Mother Susanna Margaret, for 24 years Superior of the Community of St. Margaret in America, died at the Mother House here, June 15th.

Called in 1912 from her service of three years as superintendent of the Children's Hospital in Boston, the work for which the Sisters of St. Margaret had originally been sought from East Grinstead, England, by the doctors instrumental in the hospital's foundation, Sister Susanna, elected to the office of Rev. Mother Superior, fully justified the three several words of her title.

During her years of office, the influence of the Community expanded under her direction and authority to include extensive work in the diocese of Central New York; the building of a convent in Port-au-Prince, Haiti, and the establishment of a mission house for rural work in Bracebridge, Ont.; these being in addition to the nine other houses and missions already in active operation; and in addition an ever-increasing response to diocesan requests for the help of the Sisters in religious and educational fields.

There were gathered about her grave priests, Sisters, associates, friends, a cross-section or a symbol, as it were, of a great company who had known and loved her as Mother and as friend.

Clergyman Supplies Forward Manual to Needy Transients

MERIDIAN, MISS.—Transients in financial need find not only temporary financial and spiritual assistance from the Rev. W. G. Christian, but they also are reinforced for the future, spiritually, through receiving copies of *Forward—day by day*.

"I suppose that in these times every minister hears a thousand tales of woe from these poor fellows; some falsifications, some true and worthy of response," the Rev. Mr. Christian observes. "Recently an old gentleman came in, on his way from California to New England, asking for only two things—a clean shirt and a copy of the *Forward Movement* manual."

Six Kohler Grandchildren Baptized

KOHLER, WIS.—Six grandchildren of former Governor and Mrs. Walter J. Kohler were baptized in a single ceremony at the Kohler home here July 5th. The officiant was the Rev. A. Parker Curtiss, rector of Grace Church, Sheboygan. Members of the Kohler family are active workers in this parish and in the diocese of Fond du Lac.

Bishop Coley's Election as Diocesan Confirmed

UTICA, N. Y.—The secretary of the standing committee of the diocese of Central New York reports that consents to the election of Suffragan Bishop Coley to become Bishop of the diocese have been received from a majority of the Bishops who have seat and vote in the House of Bishops, and from a majority of the standing committees.

President Visits Historic Church

WILLIAMSBURG, VA.—President Roosevelt in his recent three-day visit to Virginia attended services on July 5th at historic Bruton parish church, the Rev. Dr. W. A. R. Goodwin, rector.

Built in colonial times, Bruton Church was originally designed as a combined place of worship and meeting place for the colonial assembly.

Men and Money

"It is out of the 3% of our income which we give away voluntarily to the nation's cultural agencies that we draw our richest satisfaction. . . . I do not understand it, any more than you do, but there is something about it that blesses us. . . . Those who give most have most left. . . . I believe that everyone who dries a tear will be spared the shedding of a thousand tears. . . . I believe that every sacrifice we make will so enrich us in the future that our regret will be we did not sacrifice the more. . . . Give—and somewhere from out the clouds, or from the depths of human hearts a melody divine will reach your ears, and gladden all your days upon earth."

The above quotation is not taken from the literature of the Church but well it might find a place there. It is found in the records of the Pennsylvania Bankers Association and is quoted from the address of the president of Bucknell University.

The giving of our Church, reflected in the statistics below, carries the divine melody of His love, throughout the entire area of our missionary activity.

Together we have worked, we have prayed, we have given for His Kingdom.

Faithfully yours,
JAMES E. WHITNEY,
Assistant Treasurer.

THE JUNE RECORD

	1935	1936
Due on Expectations . . .	\$577,957.00	\$579,163.00
Paid on Expectations . . .	580,423.21	610,142.97
Increase over previous year	28,443.61	29,719.76
Dioceses paying 100% or more of amount due	59	64

Appeal Seeks Aid for "Churchman"

Catholics, Protestants, and Jews Unite in Strong Statement Urging Increased Support

NEW YORK—"The hour has come. . . for individuals of every religious group . . . to show their solidarity in defending the existence of a paper which has campaigned for ideals in which all religious people are as one," declares a statement made public July 8th by a distinguished group of Catholic, Protestant, and Jewish leaders, appealing for \$2,500 still needed by the *Churchman* to pay the libel judgment won by Gabriel L. Hess, general attorney for the Motion Picture Producers and Distributors of America (popularly referred to in some quarters as the "Hays organization").

"More than 100 persons and corporations were indicted charged with conspiring to lessen competition in the Province of Ontario, Canada," the statement asserts, "the true bill of indictment charged that these parties had conspired among themselves and with a number of persons, including Gabriel L. Hess, to commit the offence charged in the indictment. Although thus named in the indictment as being connected with the conspiracy charged, Mr. Hess was not indicted. The indictment was eventually dismissed as against all the parties. On discovering its error the *Churchman* published a retraction in its following issue (November 21, (Continued on page 66))

Miss Shaul Accepts S. Ohio Religious Education Post

CINCINNATI, OHIO—Miss Hilda M. Shaul has accepted the appointment as adviser in religious education in the diocese of Southern Ohio. She assumes her new duties at the Diocesan House September 1st.

Miss Shaul, a graduate of Mount Holyoke College and Teachers College of Columbia University, comes to Southern Ohio from St. Paul's Church, Chestnut Hill, Philadelphia. For several years she has been a member of the department of religious education of the diocese of Pennsylvania, and has served a term as chairman of the church school commission of the department.

Methodists Launch New Movement

CHICAGO (NCJC)—Leaders of the Methodist Episcopal Church, including the Board of Bishops and the World Service Commission of the denomination, meeting in First Methodist Episcopal Church, Evanston, on July 8th, launched "The World Is My Parish Movement," a special effort to continue through four years for the extension of the missionary and benevolence enterprises of the denomination.

Parish Festival at Ontario, Calif.

Ceremonies on Octave Day of
Corpus Christi Mark 33d Year of
Annual Celebration

ONTARIO, CALIF.—Christ Church, Ontario, has for 33 years celebrated its annual parish festival on Corpus Christi and throughout the octave. Since the church bears the name of our Lord, Fr. Gushee, rector for 39 years and now rector emeritus, when he inaugurated the parish festival in 1904, chose the feast of the Blessed Sacrament as the most fitting time for this week of special thanksgiving by the parish. It has been the custom for priests and lay visitors from all over California to come to Ontario to take part in the services which mark the culmination of the festival.

This year, Fr. Rohr, rector of Christ Church, carried on the tradition, and on Wednesday of the octave, solemn Vespers was sung in the presence of Bishop Gooden, Suffragan of Los Angeles, who afterward administered the sacrament of Confirmation.

On Thursday, Masses were said at the two Altars continuously from 6:30 to 8:30 by the visiting priests, the Bishop's Mass being at 8 o'clock. The cloth-of-gold vestments worn by the Bishop, made and given by some of the women of the parish, were a beautiful and fitting tribute on this festival of thanksgiving and love on the Name Day of Christ.

At 11, the Solemn High Mass was sung in the presence of the Bishop. The Rev. M. K. P. Brannan of St. Matthias' Church, Los Angeles, was celebrant, with the Rev. F. M. Clayton of Torrance as deacon and the Rev. S. Stuart of Hollywood as subdeacon. The Rev. James Haslam of Pasadena acted as master of ceremonies, and the Rev. Harley Smith of



LEADERS IN CORPUS CHRISTI FESTIVAL

Front row, left to right: the Rev. Messrs. James Haslam, S. Stuart, M. K. P. Brannan, F. M. Clayton, Harley Smith; Bishop Gooden; the Rev. Messrs. W. E. Maison, Richard H. Gushee.

Sunland and the Rev. W. E. Maison of Los Angeles were deacons of honor to the Bishop; the Rev. L. C. Hill was assistant priest. The sermon was preached by the Rev. Richard H. Gushee, rector emeritus.

The Mass was followed by a procession of the Blessed Sacrament out of the church into the rectory garden to an out-of-door Altar. This Altar of the Christ Child is of stone bearing a terra-cotta plaque of Donatello's Madonna, and flanked with blossoms. The procession was led by a banner, torch-bearers, and small girls in white veils scattering flower petals; then came the girls' guild of the Daughters of St. Mary, followed by the Sisters of the Holy Nativity of Los Angeles, and the clergy. The cross, torch-bearers, and thurifer preceded the canopy, under which walked the Sacred Ministers, the celebrant bearing the Blessed Sacrament. Bishop Gooden and his deacons came directly behind the canopy, followed by the entire congregation bearing lighted candles.

Benediction was said at the out-of-doors Altar.

Following the services, visiting priests were guests of Fr. Rohr at the rectory for luncheon, and the lay visitors were guests of the parish at a luncheon at the Casa Blanca Hotel. There were 30 priests and about 300 guests in all.

Miss K. H. Parker, Deaconess

Sime Appointed to Fort Hall

FORT HALL, IDAHO—To fill vacancies at the Mission of the Good Shepherd, Fort Hall, Katharine Hope Parker, a graduate of the New Jersey College for Women, has been appointed housemother, and Deaconess Sime, a graduate of the New York Training School and a registered nurse, has been appointed field worker and nurse. The appointments were completed by the interim committee of the National Council empowered for emergency action if necessary before the September Council meeting.



PART OF THE CORPUS CHRISTI PROCESSION

Institutes to View Human Relations

Leaders in Three Faiths to Give Addresses at Meetings Sponsored by NCJC

NEW YORK (NCJC)—Protestant, Catholic, and Jewish leaders from all parts of the country will gather at three Institutes of Human Relations this summer under the auspices of the National Conference of Jews and Christians to consider their common interests and concerns as American citizens.

One Institute will be held at Estes Park, Colo., August 7th to 12th, and will be attended by leaders from all parts of the country. Speakers will include Hon. Newton D. Baker, general chairman of the National Conference of Jews and Christians; Dr. Hu Shih, distinguished Chinese philosopher, Professor Robert McElroy of Oxford University; Hon. Albert V. Alexander of London; Judge Florence E. Allen; President Heber Grant of the Church of Jesus Christ of Latter Day Saints, Salt Lake City; Rabbi Ferdinand M. Isserman, St. Louis; Dr. Frank Kingdon, president of the University of Newark; Bishop Urban J. Vehr of Denver (Roman Catholic); and Bishop Charles L. Mead (Protestant).

Delegates from throughout the mid-west and other sections of the country will gather at the Institute of Human Relations to be held at Lawrence College, Appleton, Wis., August 30th to September 4th under the auspices of the Chicago Round Table of Jews and Christians.

Speakers include Edward L. Bernays, public relations counsel; George N. Shuster, managing editor, the *Commonweal*; Prof. A. R. Brown-Radcliffe, University of Chicago; Dr. John A. Lapp, National Labor Relations Board; and Roger W. Straus, co-chairman, the National Conference of Jews and Christians.

TO STUDY CONTRIBUTIONS OF FAITHS

Three special addresses on the contributions of the various faiths to present day society will be a feature of the Institute. The Very Rev. Michael J. O'Connell, president of DePaul University,

Class of 12 is Prepared by Isolated Churchwoman

SIoux FALLS, S. D.—A Churchwoman, partly Indian, lives in Kadoka, the county seat of a "west of the river" county. No service of the Church has ever been held there. This woman sent word to Bishop Roberts of South Dakota that she had prepared a class of 12 for Confirmation. On June 21st the Bishop held a service in the Presbyterian church, confirmed the class, baptized an adult and a baby, and discovered others waiting for Baptism and Confirmation: all the result of a lay woman's influence in a community without the Church.

Dr. S. Parkes Cadman, Protestant Leader, Dies

NEW YORK—Dr. S. Parkes Cadman, noted Brooklyn Congregationalist minister and pastor of the Metropolitan Temple, died July 12th in the Champlain Valley Hospital. He was 71 years old.

Born at Wellington, Shropshire, England, on December 18, 1864, Dr. Cadman was the son of a coal miner.

Coming to this country in 1890, Dr. Cadman became a leader in Protestant affairs. For a number of years he was president of the Federal Council of Churches.

Chicago, will discuss the contributions of Roman Catholicism; Rabbi A. J. Feldman, Hartford, Conn., the contributions of Judaism; and Clifford P. Morehouse, editor of *THE LIVING CHURCH*, the contribution of Protestants and non-Roman Catholics.

Areas of difficulty in inter-faith relationships will be explored in special round table sessions. Speakers include Wilfred S. Reynolds, executive secretary of the council of social agencies, Chicago; Dr. Philip L. Seman, director of the Jewish people's institute, Chicago; Dr. E. W. Blakeman, University of Michigan; Prof. Helen M. Ganey, DePaul University, Chicago; and Dr. Abram L. Sachar, director, B'nai B'rith Hillel Foundations.

An unusual feature of the institute will be a dialogue on inter-faith relationships. Participants will be Fr. Michael J. Ahern, S.J., Weston College, Weston, Mass.; Rabbi Louis L. Mann, Chicago; and Dr. Everett R. Clinchy, director of the National Conference of Jews and Christians.

The final institute of the summer will be held at the Hotchkiss School, Lakeville, Conn., September 6th to 11th, and will bring together religious and lay leaders from all parts of the country. The general theme of the institute will be, *The Historical Development of Religious Values in the Nation*. Methods of training the clergy, conducting the parish or congregation, religious instruction and community coöperation, will be discussed by distinguished Protestant, Catholic, and Jewish leaders.

In addition, the issues presented to organized religion by various movements will be considered by an eminent representative of each faith. The subjects and speakers for these discussions follow:

The Issues Presented by Anti-Religious Forces in the Nation, Philip Bernstein, Temple B'rith Kodesh, Rochester; George N. Shuster, managing editor of the *Commonweal*; Gaius Glenn Atkins, Auburn Theological Seminary.

The Issues Presented by the Totalitarian States of the World, Rabbi Edward Israel, Har Sinai Congregation, Baltimore; John La Farge, associate editor of *America*; Francis J. McConnell, Bishop of New York, Methodist Episcopal Church.

The Issues Presented to Religion by Science, Harry Friedenwald, physician, Baltimore; Hugh Scott Taylor, Princeton University; the Rev. W. Russell Bowie, Grace Church, New York City.

The Issues Presented to Religion by Historical Research, T. Lawrason Riggs, Roman Catholic Chaplain at Yale University; Milton Steinberg, Park Avenue Synagogue, New York City; Lynn Harold Hough, Drew Theological Seminary.

Summer Services in New York City

Bishop Rogers at St. Bartholomew's Church; Dr. Aldrich Continues Popular Series

BY ELIZABETH MCCrackEN

NEW YORK—Bishop Rogers of Ohio is the special preacher at St. Bartholomew's Church during July and the first Sunday in August. The sermon topics are as follows: July 5th, *Can We Know God?* July 12th, *What Does Jesus Have to Do with God?* July 19th, *Does Prayer Have Any Objective Value?* July 26th, *Is the Future Life Merely a Pious Hope or Is There Any Reasonable Evidence?* August 2d, *Can't We Do Without the Church?* Bishop Rogers is preaching on these subjects at the regular morning service. In the afternoon, he is conducting a forum in the Community House at which the same subjects are being considered.

Many young people attend the afternoon forum. An unusual feature is the attendance of large numbers of older people who have been present at the morning service and come to the forum in order to ask questions suggested by the sermon.

DR. ALDRICH'S SUMMER SERIES

The Rev. Dr. Donald B. Aldrich met with so fine a response to the midsummer services which he inaugurated at the Church of the Ascension last summer that he is holding a second series this summer. Dr. Aldrich is returning every Sunday from the country during his vacation, in order to officiate and preach on Sunday evening.

SUMMER READING LISTS

A number of the rectors of city churches drew up a list of books for summer reading for their parishioners, in time for the vacation season. Church people, they say, are glad to do some serious reading in summer if books likely to interest them are recommended, and the facts seem to bear out their assertion.

Clergyman's Murals in Hospital Bring Praise

WAYCROSS, GA.—The mural decorations in the children's ward of the Ware County Hospital, painted by the Rev. Howard Harper, rector of Grace Church, are being praised by the many visitors to the hospital. The decorations include many Mother Goose characters.

"Little Miss Muffet, Jack Horner, Peter Peter Pumpkin Eater, Humpty Dumpty, Jack Sprat, and magnificent-looking tin soldiers—they're all here, frolicking, tumbling, and cavorting their way around the room, in such a fashion that all such things as tummy aches, broken bones, and missing tonsils, just have to be forgotten!" one visitor was heard to declare.

Forward Plans Are Laid in Springfield

Committee of 120 to Be Formed to Aid Movement; Diocese-Wide Mission to Be Held

SPRINGFIELD, ILL. — The Forward Movement commission of the diocese of Springfield, headed by the Rev. Jerry Wallace, rector of Christ Church, Springfield, has formulated some unique plans for the future.

First of all, each priest has been requested to call together a group of those people who have been using *Forward—day by day* for prayer, instruction, and discussion. From these groups will be selected a group of 120—this number to coincide with the number of disciples in the early Church—who will form a Forward Movement committee to work in the diocese.

Second, under the auspices of the Forward Movement, there will be a diocese-wide mission in the fall, conducted by Bishop Bennett.

Each Church school will be requested to contribute to the expense of a wider distribution of the Forward Movement manuals.

As direct results of the Forward Movement in the diocese of Springfield, copies of *Forward—day by day* have been sent to isolated Church people, and a correspondence Church school for isolated children has been formed.

The Forward Movement commission is composed of the following: the Rev. Jerry Wallace, chairman; the Rev. Ralph Markey, secretary; the Rev. Messrs. R. H. Atchison, J. A. Betcher, H. L. Miller, and W. W. Daup; and Mesdames James G. Weart, Charles H. Woods, and Robert Baker.

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Appeal Seeks Aid for "Churchman"

Continued from page 63

1931). While this issue was on the press Mr. Hess brought suit against the *Churchman* and its editor for \$150,000. The *Churchman* offered to print any further retraction which Mr. Hess might approve."

In the appeal it is stated that Dr. Guy Emery Shieler, editor of the *Churchman*, being compelled to pay the judgment in full on or before July 1st, has found it necessary to borrow the balance of the money due on the judgment. "Since neither the *Churchman* nor its editor is in a position to pay this loan," a postscript to the statement adds, "this appeal is being made."

Tracing the history of the case, the appeal states:

"The *Churchman*, without funds to meet the judgment and facing extinction, was strongly supported by the religious press of all denominations, with the result that readers throughout America have contributed all but \$2,500 to satisfy the judgment and costs.

"If you believe that a journal of public opinion should be kept alive and free; if you believe that danger sustained in a campaign against the evils of the motion picture industry is everybody's danger, then you will want to contribute toward the remaining \$2,500 which is imperatively necessary if the *Churchman* is to survive."

Signers of the statement include: Dr. W. Russell Bowie, rector of Grace Church, New York; Dr. S. Parkes Cadman, pastor of the Central Congregational Church, Brooklyn, and president of the Universal Christian Council; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America; Rabbi William F. Fineshriber, chairman of the committee on motion pictures of the Central Conference of American Rabbis; Dr. Harry Emerson Fosdick, pastor of the Riverside Church, New York; Rabbi Sidney E. Goldstein, chairman of the social justice commission of the Central Conference of American Rabbis; Dr. Ivan Lee Holt, president of the Federal Council of the Churches of Christ in America; Rabbi Edward Israel, chairman of the committee on social justice of the Synagogue Council of America; Dr. Henry Smith Leiper, executive secretary of the American section of the Universal Christian Council; George N. Shuster, managing editor of the *Commonweal*; and Michael Williams, editor of the *Commonweal*.

Dr. Chauncey to Be Rector of American Church in Florence

COLUMBUS, OHIO—The Rev. Dr. E. F. Chauncey, rector of Trinity Church for 23 years and a leader in civic activities over that period, has resigned to become rector of the American church in Florence, Italy.

He will leave Columbus late in July, and will assume his European charge October 1st. Mrs. Chauncey and their daughter, Margaret, precede Dr. Chauncey to Italy, leaving here the middle of July.

Dr. Chauncey came here from Mt. Kisco, N. Y., to succeed the late Rt. Rev. Theodore I. Reese as rector of Trinity. He was president of the Council of Social Agencies for more than a decade, was the first head of the Community Fund, has served as president of the local Rotary Club, and has held numerous offices and carried responsibilities in the diocese.

"Corner Clinic on Wheels" Successful

Newark Religious Education Project Extended to Rural Field by Means of Automobiles

NEWARK, N. J.—The corner clinic has proved to be a very effective means of furthering religious education in the diocese of Newark. Because of the intimacy of the gatherings people ask questions and leaders are able to give personal attention to problems brought up. A new departure was found necessary to bring the clinic to the more isolated and remote parts of the diocese so it was literally put on wheels.

Two itineraries were arranged which took from three to six members of the clinic committee on a day's tour from 9 o'clock in the morning to 11 o'clock at night, visiting for an hour and a half or two hours with the vicar of the rural mission, together with as many educational leaders as he could gather together.

At one place, only the clergyman and one lady appeared but at the end of the meeting she said, "Now we do not feel forgotten. We have a sense of belonging to a big Church now that your committee has visited us."

At another place of meeting the clergyman had corralled not only Church school teachers and educational leaders but mothers, grandmothers, and great-grandmothers and an opportunity for discussing the education of children was given.

Although both itineraries were hard work, the committee which undertook them considered the contacts to be eminently worth while. More than 150 miles were traveled in each day's visit.

Negro Vicar Appointed to New York City Post

NEW YORK—Mayor La Guardia of New York City aroused considerable interest by the appointment on July 8th of the Rev. John Howard Johnson, vicar of St. Martin's Chapel, to the post on the Emergency Relief Bureau left vacant by the resignation of Oswald W. Knauth.

The mayor declared that he was appointing Fr. Johnson because of his general acquaintance with social problems in the city and his intensive knowledge of such problems in Harlem, the Negro section of the city, where St. Martin's Chapel is situated.

Fr. Johnson was born in Richmond, Va., in 1897, the son of John Wesley and Harriet Howard Johnson. He was graduated from Columbia University with the degree of Bachelor of Arts in 1920, and received his Master's degree from the same university in 1921. He attended Union Theological Seminary and the General Theological Seminary, graduating in 1923. He was made deacon in 1922 and advanced to the priesthood in 1923. His entire ministry thus far has been spent on the city mission society staff.

Nazis Make Land Grant to Orthodox

German Government Announces Policy of State Recognition of Russian Orthodox Diocese

NEW YORK (NCJC)—The *Deutscher Akademischer Austauschdienst* reports in a news bulletin that the Nazi government has placed a building site at the disposal of the Russian Orthodox diocese of Berlin for the reconstruction of the Russian Orthodox cathedral.

It is stated that upon this site a "dignified place of worship" will be erected by the State building administration aided by church members, the Reich government of Prussia, and the Arbeitsfront (National Trades Union).

It is also announced that the Prussian Ministry of State recently conferred upon the Russian Orthodox diocese the legal rights of a constitutional body in which the Orthodox churches in Germany "retain a state-recognized and state-protected form in which the followers of this faith can live in close communion with their fellow believers from other countries, especially from the Balkan countries, now living in Germany."

Confirmation of a grant of land in Berlin by the German government for the erection of a Russian Orthodox cathedral, was made July 3d by His Eminence Archbishop Vitaly of the Eastern States diocese of the Russian Orthodox Church, through the Central Executive Board of the United Russian National Organizations in America. It was also stated that the German government has made a gift of 18,000 marks toward the construction of the Russian Orthodox cathedral in Berlin.

120 Join to Commemorate First Communion in U. S.

WASHINGTON, D. C.—The annual commemoration at the Robert Hunt Shrine at old Jamestown, Va., the last of June proved to be a pilgrimage long to be remembered by the 120 or more men who participated. Many of these were from the diocese of Washington. The occasion was the 329th anniversary of the first celebration of Holy Communion in the first permanent English settlement in Virginia.

The first service known to have been held was on the third Sunday after Trinity, 1607—which might be termed the birthday of the American Episcopal Church. The Rev. Robert Hunt, for whom the notable historic shrine is named, was the officiating priest at the historic service.

The old Jamestown Communion service of 1661 was used in the commemorative celebration. The music was in charge of the Bruton parish choir, Williamsburg. The pilgrimage was under the direction of the Brotherhood of St. Andrew.

Brother Hance Resigns as Superior of O.S.B.

PITTSBURGH, PA.—Brother Gouverneur P. Hance, O.S.B., founder and superior of the Order of St. Barnabas since its beginning, resigned as superior at a meeting of the greater chapter held July 6th at St. Barnabas' Home, Gibsonia. Brother Charles, O.S.B., was elected superior and the chapter insisted that Brother Hance be given the title of Brother Founder. Brother Hance will continue in charge of St. Barnabas' Home.

Brother Hance gives the reason for his retirement as superior that he is growing in years and the responsibilities are much heavier than heretofore.

Brother Charles has been with the Brotherhood many years and is well known throughout Western Pennsylvania.

Plan Montana Clergy Retreat

HELENA, MONT.—The annual clergy retreat-conference of the diocese of Montana will be held from July 27th to July 31st at Luccock Park. This is on the road from Livingston to Yellowstone Park. A series of four lectures on Religious Education will be given by the Rev. H. N. Tragitt, Jr., of Dillon.

Bishop Reese in North Carolina

SAVANNAH, GA.—Bishop Reese of Georgia and his daughter, Mrs. E. B. Freyer, are spending the summer at Flat Rock, N. C.

Bishop Carson in Canal Zone Visit

Haiti Missionary Head Takes Part in Anniversary Ceremonies; Two Former Romanists Received

PANAMA CITY, C. Z.—Arriving at Cristobal on June 24th, Bishop Carson of Haiti and the Dominican Republic made a special trip to the Isthmus to attend the celebration of the 20th anniversary of the ordination of the Rev. Arthur Francis Nightengale, rector of St. Paul's Church, Panama City, to the priesthood, Thursday, June 25th, and the anniversary of the consecration of the church, June 28th. Other clergy attending the celebration on the 25th were the Rev. Messrs. Walter E. Bentley, John T. Mulcare, Arthur D. Caslor, and David A. Osborne.

On June 28th, Bishop Carson confirmed a class of 54 young people presented by Fr. Nightengale and received two former Roman Catholics into the communion of the Church. In his sermon the Bishop spoke of his previous connection with the parish as rector and recalled happy memories of the laying of the cornerstone by ex-President Porras of Panama, the present occasion being the anniversary of the consecration of the church.

The Bishop sailed for Port-au-Prince on July 5th after a busy week's stay.

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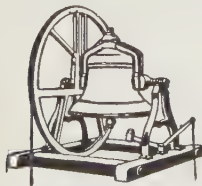


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Churchmen are Leaders in Cincinnati Social Work

CINCINNATI, OHIO—Under the guidance of Eric Gibberd, Churchman and social director of the Cincinnati Associated Charities, effort has been made throughout the past year to coördinate the activities of various youth agencies of the city.

Efforts in the direction of community organization through the council of youth agencies and other social organizations have resulted in sufficient success to attract the attention of various national social work organizations and attention has been drawn to the fact that five of the nine community organization chairmen in Cincinnati have been clergymen of the Episcopal Church. This is thought by some to indicate an important contribution which the Church might make to community life.

Sunday Evening Services for Motorists Held in C. N. Y.

UTICA, N. Y.—A series of Sunday evening services for motorists has been begun by the clergy of the second district of the diocese of Central New York, at the request of the dean of the district, the Rev. D. Charles White. The Rev. James F. Root is chairman.

The Rt. Rev. Edward H. Coley, D.D., Bishop of Central New York, has endorsed this idea.

Services have been held on July 5th at Calvary Church, Utica, the Rev. Samuel F. Burhans preaching; and on July 12th at Grace Church, Waterville, the Rev. D. Charles White preaching.

Future services and guest preachers: July 19th, Trinity, Boonville, the Rev. Jesse R. Lemert; July 26th, St. James', Slinton, the Rev. Paul S. Olver; August 2d, Trinity, Camden, the Rev. James F. Root; August 9th, St. Paul, Holland Patent, the Rev. Thomas T. Butler; August 16th, St. Mark's, Clark Mills, the Rev. J. Alfred Springsted; August 23d, St. Peter's Oriskany, the Rev. Frederick F. Meyer; August 30th, St. Andrew's, Durhamville, the Rev. Alfred Martin.

It is expected that emphasis will be laid on the Forward Movement.

Adelynrood School of Sociology

NEW YORK—Because of a rearrangement of plans incident to the formation of the American Church Union, and the difficulty of securing a satisfactory date, the Autumn School of Sociology at Adelynrood will not be held this year.

Church Union leaders are laying extensive plans for the 1937 school, when, it is hoped, after adequate preparation the school will become firmly established.

Chinese Church Robbed

ZANGZOK, CHINA — Thieves have stolen silver Communion vessels, brass altar furnishings, altar linens, and Eucharistic vestments from the church at Zangzok, where the Rev. Hollis S. Smith is priest in charge. A severe loss, the Rev. Mr. Smith says, of articles acquired slowly and with difficulty over many years. The police lay it to "guest" thieves from outside the city who find the new road convenient for approach and escape.

Coming of Age of Toc H Celebrated

Archbishop of Canterbury Takes
Part in Ceremonies; Rumanian
Patriarch in England

BY GEORGE A. PARSONS

LONDON—The Archbishop of Canterbury, the Duke of Kent, and the Founder Padre, the Rev. P. B. Clayton, were among the great company which took part in the continuation of Toc H's coming of age celebrations on June 27th at the Crystal Palace. A great procession, representative of branches in Great Britain and overseas, consisting of hundreds of banner-bearers, with other men carrying the Lamps of Maintenance and unlighted tapers, passed through the auditorium.

The lamps of 104 new branches were lit, and the Duke of Kent spoke to each lamp holder as he knelt before the pedestal to receive the flame.

RUMANIAN PATRIARCH IN ENGLAND

On June 30th the Patriarch of Rumania, a striking figure with his long white beard and white robes, arrived at Victoria Station for his visit to the Archbishop of Canterbury at Lambeth Palace. The Patriarch, whose name is Dr. Miron Christea, had expressed his desire to venerate the shrine of St. Edward, and immediately on reaching London, he drove to Westminster Abbey, where he was ceremonially received at the west door. He laid flowers on the grave of the Unknown Warrior before leaving. On Monday he took part in the liturgy at the Great Cathedral of St. Sophia. During a week of many engagements the Patriarch has been received in private audience by the King.

SOUTH AFRICAN CHURCH

News has been received from Cape Town, South Africa, of the successful issue of the action contested by the three parishes that claim to represent the Church of England in South Africa, and therefore to be entitled to considerable endowments, given by the late Baroness Burdett-Coutts. The action was defended by the Church of the province of South Africa, which, it was argued, was the only body in full communion with the Church of England, and so entitled to a *cy-près* judgment as nearest to the original object of the trust. The Supreme Court at Cape Town upheld this contention, ordering the income of the trust to be paid as heretofore to the Archbishop of Cape Town.

Union Services in Illinois

SPRINGFIELD, ILL.—One hundred and thirty churches and religious organizations of central Illinois will take part in the 20th season of Sunday evening open air union services to be held in Springfield from July 19th to August 30th. St. Paul's Church, Carlinville; St. John's, Decatur; Trinity, Lincoln; and St. John's, Springfield, represent the contribution of the Episcopal Church to the services.

NECROLOGY



May they rest
in peace.



CHARLES F. KENNEDY, PRIEST

NEW YORK—The Rev. Charles F. Kennedy, rector of the Church of the Holy Nativity, the Bronx, New York City, died on June 30th. The Rev. Mr. Kennedy had been in ill health for several months, not fully recovering from an operation in June 1935. He was readmitted to St. Luke's Hospital in March, and in the weeks which followed, until he finally succumbed, directed the affairs of his parish from his sick-bed.

The Rev. Mr. Kennedy was graduated from Columbia University in 1909 and from the Episcopal Theological School at Cambridge in 1912. He was ordained to the diaconate the same year as his graduation and admitted to the priesthood in 1913. His whole ministry was spent in the diocese of New York; first at St. John's Church, Kingston, from 1912 to 1916; then for a few months at St. Bartholomew's Church, New York City; and finally in October 1916 he accepted the rectorship of the Church of the Holy Nativity where he would have completed 20 years of service in October of this year.

During these years the Rev. Mr. Kennedy labored unremittingly, becoming friend, counsellor, and pastor to countless numbers of people in the Bronx; people of all creeds found in him a "very present help in time of trouble." This was testified to at his funeral service, July 3d, when nearly 1,000 persons gathered at the church to mourn his passing. Unavoidably absent, Bishop Manning of New York had appointed the Rev. John R. Atkinson to represent him. The Rev. Harold H. Kelley, superintendent of the Seamen's Church Institute of New York and life-long friend of the Rev. Mr. Kennedy, was the officiant and he was assisted by the Rev. Harold Kean. Twenty-three clergymen of the diocese of New York and several ministers of other communions were in the procession.

The Rev. Harry J. Pearson, who has been assisting the Rev. Mr. Kennedy for the past six months, served as master of ceremonies.

The Rev. Mr. Kennedy has left a parish active, prosperous and flourishing in every way; spiritually, numerically, and financially. Besides his widow, Mrs. June Kennedy, four daughters also survive, Jean, Janet, Charlotte, and Natalie.

H. P. A. MONTGOMERY, PRIEST

RHINEBECK, N. Y.—The Rev. Hardman Phillips Alan Montgomery, rector of Grace-Emmanuel Church, New York City, died here, July 6th, at the home of his sister, Mrs. Woodbury G. Langdon, in his 63d year. Funeral services were held in the Church of the Messiah on

Thursday, July 9th, the rector, the Rev. Dr. Edward S. Travers, officiating.

Hardman Phillips Alan Montgomery was born in Rhinebeck on August 28, 1873, the son of the Rev. Dr. Henry Eglington and Margaret Augusta Lynch Montgomery. After preparing at Trinity School, New York City, he entered the School of Architecture, Columbia University, and was graduated in 1896 with the degree of Bachelor of Philosophy. He studied both at Columbia and at the General Theological Seminary from 1923 to 1924. He was ordained deacon in 1922 and advanced to the priesthood in 1923. He married Miss Helen Campe in 1905. She died some years ago. In 1932 Fr. Montgomery married Miss Eva Emily Ryan, who survives

him. He is survived also by two sisters, Mrs. Langdon and Mrs. Robert B. Suckley, and a brother, Henry Montgomery.

After receiving his degree from Columbia, Mr. Montgomery practised as an architect in New York City from 1904 to 1921. He was the resident architect of the University of North Carolina from 1921 to 1922, and held other architectural positions during the years preceding his call to the ministry. He was a member of the American Institute of Architects.

Fr. Montgomery was assistant at Christ Church, New York City, from February to October, 1922; assistant at the Church of the Holy Communion, New York City, from 1922 to 1923; locum

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tenens at St. Matthew's Church and St. Ann's Church, both on Brooklyn Heights, from 1925 to 1926; rector of Grace Church, Millbrook, from 1926 to 1930; and rector of Grace-Emmanuel from 1930 until his death.

MRS. ANNA BRINKER

CHICAGO—Mrs. Anna Brinker, mother of the Rev. Howard Brinker, rector of St. Bartholomew's Church, Chicago, died sud-

denly on Thursday evening, July 2d. Funeral services were held in St. Bartholomew's on July 6th by Bishop Stewart of Chicago assisted by the Rev. Arnold Lutton and the Rev. G. C. Story.

Mrs. Brinker was the wife of Henry Brinker who died about 27 years ago. She was born in Alderly, Wis., and was 71 years old. In addition to the Rev. Mr. Brinker, she left a daughter, Margaret.

Burial took place in Nashotah House Cemetery, Nashotah, Wis.

MISS CATHARINE H. PERCIVAL

PORTLAND, ORE.—Funeral services for Miss Catharine Helmich Percival, a loyal and devoted Churchwoman, who died after a short illness in Portland on June 5th, were conducted by Bishop Dagwell of Oregon on June 8th in St. Mark's Church, Portland. A sung Requiem Mass followed, the celebrant being the rector of the parish, the Rev. R. A'Court Simmonds, assisted by the Rev. A. J. Mockford of Oregon City and the Rev. Edward

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MILLS—Carleton W. Mills is touring the Middle West representing himself as an agent of the Eastman Kodak Company, and is visiting the clergy. He is very well informed about the Church and tells a good story. The Eastman Kodak Company informs me that they know nothing of the man and that he has no connection whatever with them or their work. ✕ FRANK E. WILSON, Bishop of Eau Claire.

Died

WILLIAMS—THE REV. JOHN WILLIAM, Pasadena, Calif., retired priest of the diocese of New Jersey, died June 18th. Funeral services were held at St. James' Church, So. Pasadena. Interment at San Gabriel Cemetery, Bp. Bertrand Stevens had the committal. Born in New Canaan, Conn., on Oct. 2nd, 1857. Graduate of Trinity College. Then took his theological studies at Keble College, Oxford, receiving the degrees of B.A. and M.A. He was ordained priest by the Bp. of Lincoln in 1883, and served in England, until he came as a curate to Trinity Parish, N. Y. He was rector of St. Paul's, East Orange, and rector of All Saints' Church, Atlantic City, from 1910 until 1930, when he retired on account of ill health. He is survived by his widow.

Memorial

REV. JACOB PROBST, D.D.,
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RETREAT

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